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Purposes of This Paper

The purposes of these papers are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church; finance, religious education, community relationships; and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

Contributors

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This Issue
No. 26
Published April, 1946

Christian Training for Indians

G. E. E. LINDQUIST

• You remember in "Pilgrims Progress," how the evil one tried constantly to put out the fire but could not do it because of the oil of Grace that was being fed into the fire, unknown to Satan.

Cook Training School

The Cook Christian Training School has been the oil that has kept the fires burning in the Indian churches and chapels all over our land for over 30 years. Cook Trained ministers have been fed into the blood stream of the church ever since the first graduating class of 1914. Well grounded in Bible they have gone out in a never ending stream, to the villages and open spaces where need is greatest, preaching and teaching by word and by deed the more abundant life of the Christian.

The Cook Christian Training School is glad always to enter into correspondence with any, regardless of tribe or denomination, in regard to attending the school. The address is 4050 N. 2nd St., in Phoenix, Arizona located just across the road from the U. S. Indian School with its approximately 600 students.

Cook students help in the Sunday School work and in the Religious Education classes each Thursday, thus gaining first hand experience. All these Cook students teach under the guidance of capable leaders.

Moderate Cost

The cost of training is moderate. Of the annual scholarship of $100.00 usually paid by the student's denominational mission board, $40.00 is used for utilities, etc., and $8.00 for library fee. A dining room is operated at cost for such students as wish to eat there. Others with families cook in their 3-room apartments.

Courses are offered for Junior College students, and for those with less than High School qualifications. All ages are enrolled, the main concern being the sincerity of purpose shown by the student. Courses of study include Old and New Testament, Bible Doctrine, Evangelism, Homiletics, Christian Education, Church History, Missions, English, Music, etc. Open forums on questions pertaining particularly to Indian problems are held frequently.

Operated in conjunction with the school, is the Phoenix Indian Church for all tribes and denominations. Students take part in its preaching, prayer meeting, Sunday School, choir, etc. The Choir which sang in January before the moderator of the Presbyterian Church, Dr. Lampe of St. Louis, did exceedingly well, singing the Hallelujah Chorus and Gloria from the 12th Mass.

A well rounded program is worked out to fit students for carrying on all phases of reservation work. The fact that one denomination has 1300 communicant members entirely under Indian leadership produced by Cook School is one proof of the excellency of the training at Cook. The school is on the lookout for young men and women suitable for students, who can make good leaders and welcomes them at all times from all tribes and denominations.

Expanded Operation

In 1911 the Cook Bible School began its existence as a unit of The Presbyterian Church U.S.A. consisting of a red brick building used for class rooms and for a sanctuary for the Phoenix Indian Church. In addition five duplex cottages were erected. Until very recently this has been the entire property of the school. It was used for the training of a native Indian leadership for that denomination. A few years ago it was suggested that the institution be turned over to the Home Missions Council for use by all denominations as a training school for all tribes. This was done. All denominations are welcome to use its facilities. Since that time some additions have been made. A new pre-fabricated four-room house has just been finished and three faculty residences have been purchased.

At the time of writing there are Episcopalian, United Presbyterian, Baptist, Presbyterian U.S.A. and Reformed Church in America, representatives in the student body.

John Claw and Rodger Davis Saw Wood

Making Progress

OSCAR F. LANDRY

• The swish, swish, swish of a crosscut saw, the woodman's axe, the sound of driving wedges, and the crashing sound of falling trees are heard as this article is being written. Tall stately pines are coming down to make room for a new paved highway through Texas' only Indian Reservation. In the distance the rumbling sound of caterpillar tractors, bulldozers, and other types of heavy motorized dirt moving equipment tells us that very soon the last strip of federal highway No. 190, will be completed bringing the nation through our living room. This marks another step in the steady progress of the Alabama-Koasatti Indians, of whom little has been written until recently. That little tells us that De Soto was probably the first pale-face to contact these people in Alabama and Mississippi. That contact was not altogether friendly. Then, we see them living among the French, helping to build Fort Toulouse north of Mobile. When the French ceded Mobile to the English, the Indians followed them and the game west, coming first to a place north of New Orleans, then on west until they crossed the Sabine and Neches Rivers locating first in Tyler county then in Polk county.

The First Missionaries

They had been living in their present location some fifteen or twenty years when by the providence of God, a Presbyterian U.S. minister, Rev. S. F. Tenney of Crockett, Texas, on his way to Beaumont to attend a meeting of Presbytery, got lost crossing through the north edge of Big Thicket. The chief of the Alabama Indians found him and took him into his home for the night, then put him on the right road the next morning. Dr. Tenney learned that they were without the gospel. He prevailed upon the Presbytery to send a missionary to them, whereupon Rev. and Mrs. L. W. Currie became the first missionaries to the Alabama-Koasatti Indians. They spent about nine years in the field during which time they conducted a school and church for the Indians. But having opposition from lawless white neighbors, they left this field and went to Alaska where Mr. Currie died. Later Mrs. Currie returned and taught school.

There was a lapse of some ten years with various men coming in to preach before the next missionaries came. Rev. and Mrs. C. W. Chambers took up their duties as missionaries and served thirty-eight years. Mr. Chambers saw the need of medical care and having a natural interest in medicine took a nurse's course by correspondence and interned at Memorial Hospital in Houston. Finishing his course in 1910, Dr. Chambers returned and became practically the only physician they ever had until about 1930, when they began to receive government aid. Since that time the government has furnished both hospitalization and school. Dr. and Mrs. Chambers made a wonderful contribution to the mental, physical, and spiritual welfare of the Indians.

An Expanded Program

When the writer came as first pastor of the church in 1937, he surveyed the field to see what contributions he might make. Their outstanding needs might be divided into four classes. First, we found a need of self-confidence. They had a lot more natural ability to do things than even they dared hope as later experiences proved. They needed someone who believed in them to inspire, encourage, to stick by and help when they met a problem they had never before met.

Second, there was a need for broader experiences. Having lived in almost complete isolation all their lives, it was difficult for them to have much understanding of modern machinery and methods. They needed to get out and see the world or at least a part of it. A program of visual education was begun through the Church. Then the war came along and took some forty of our men and in three years time gave them a broad geographical background.

Third, there was a need of an opportunity to develop some of their talents and to put them to constructive use when developed. Only four had any college training. Two girls had one year each and then married. One had about three years and was teaching in the Indian school, and one boy had just completed his first year in a junior college.

Fourth, there was a need for a larger sense of stewardship. Having accepted government relief reluctantly, the predicted happened. They grew dependent on others, to the dwarfing of their own lives. This problem was attacked through the church by starting an out-post Sunday School among unchurched white people in a newly developed oil field.

Progress Is Made

During these nine interesting years of pleasant work the writer has seen the hand of God taking hold of first one person and then another, like a chess champion skillfully moving his men into position to effect his purpose, until today we see some needs being partially met. It is not the work of any one person but God using the consecrated talents of many and varied personalities to accomplish the work He had planned.

Has self-confidence been established? Having sold timber off the new right-of-way, they invested the money in a hundred locker frozen

food plant at the cost of approximately $6,000.00, their first big move toward freedom from want, and one year later white people are driving over a hundred miles to have meat cured and processed at this plant. It is in charge of one of their own number. It is sufficient to say that their experiences are broadening continually.

Today we have no longer a segregated Indian school with all its attending disadvantages. The children from the first grade through high school ride in two of their own school buses to a consolidated modern rural school. We have several girls and boys either in college or already graduated. One girl has a college degree and is teaching in the consolidated school with little or no signs of race prejudice. One young man with a college degree is the soil stabilizer in the district office of the State Highway Engineering Department, and as such has a large responsibility on the new highway.

As to their stewardship, nine years ago (in the depression) their total church budget was thirty-four dollars. Eight years later it was over twenty-five hundred. Discounting some for the increased ability to pay due to the war, you still have a group of people thinking more and more in terms of the needs of others. An added proof of their stewardship is the fact that one young man is now preparing himself for the gospel ministry.

What does the future hold? One thing sure is that they are on the threshold of a new era, which will present vast opportunities either to destroy themselves or to move into the forefront of advancing civilization. What they will do with their opportunities will depend on the character of the leadership.

Children Participate

Jimmy Hill—Elder

• An elder on the Sacaton Reservation who had one of the best paid jobs on the Government payroll was elected a year and a half ago to the chairmanship of the powerful Elders' Association. This group of men holds the authority for administration of the Pima-Maricopa work, comprising a large number of churches and chapels.

This 40-year-old elder had for some time been doing a good deal of preaching in his local chapel. He realized his need for training so in consultation with his denominational officers arrangements were made for him to attend the 1945 Short course at Cook Christian Training School.

He liked it so well that he resigned his well paid job and came to the school last fall for the regular work, bringing his wife and two children. His wife is enrolled as a regular student also and together they are preparing for work among their people.

National Conference of the Fellowship of Indian Workers

• The annual conference of the Fellowship of Indian Workers will be held June 17-22 at Conference Point, Lake Geneva, Wisconsin.

Two hundred fifty delegates are expected. Denominational boards have been advised of their pro-rated portion of the delegates.

Mission board executives, government employes, local church representatives, both clerical and lay, will struggle with the problems before the Indian and attempt some constructive plans for the future.

Correspondence concerning the conference should go to G. E. E. Lindquist, 7 Winona Street, Lawrence, Kansas.

Seed

(After Isaac Pennington)

The seed is improving
And the seed is growing.
It is sanctifying
And it is forgiving.
In nature creating
And forever living.
And what more need one say?
Here is the holy way,
Joy that is heavenly,
Peace, truth and beauty.

—Rusticus

Sac and Fox Family

Industrious Family

• Frances and Louis are a thrilling couple to watch. Serene and calm with the light of an inner radiance on their faces, they move energetically about their work. And much work there is for both are students in Cook Christian Training School beside being the proud parents of five fine children.

They make their home in one of the school's apartments, having access to the modern laundry. The close fellowship with other families provides care, when needed, for the children.

Both Frances and Louis are active in the life on the campus. They lead in the chapel services, conduct prayer meetings and participate in student activities.

Upon graduation, they hope to return to the Sac and Fox Reservation in Iowa.

Preaching to Nomads

• George A. Walker, president of Cook School, says, "We have heard a good deal of talk recently by interested people about the evangelizing of the great Navajo tribe with its 53,000 people of which about 2% or 2½% are Christian. Being nomadic, it is difficult and expensive to reach them as they go from place to place for pasture. How are they to be reached unless there are more native pastors anxious and willing to seek them out wherever they are and tell them 'The Old, Old Story.'"

Rural Life Sunday

GEORGE B. AHN, JR.

• "Trustees of God's Bounty" is the theme for the 18th annual observance of Rural Life Sunday on May 26, which will emphasize the meaning of Christianity for rural life in thousands of both rural and city churches of Protestantism.

First observed in 1929, at the suggestion of the International Association of Agricultural Missions, Rural Life Sunday programs now are held in many of the 70,000 town and country churches either on Rogation Sunday, the fifth Sunday after Easter, or on some other Sunday in the spring.

Endorsed by rural church leaders of many denominations, the observance of Rural Life Sunday also is being supported by nationally-known leaders in rural life from government and farm organizations. Secretary of Agriculture Clinton P. Anderson, has sent a special message to the Committee on Town and Country concerning Rural Life Sunday, in which he states:

"The annual observance of Rural Life Sunday in thousands of churches throughout the land is an indication of the deep-seated religious feeling that lives in the heart of the typical American farmer. . . . I am glad to cooperate in the observance of Rural Life Sunday, and I heartily endorse its aims.

"An important part of agriculture as a way of life is concerned with man's stewardship of the land. The earth was made for man, but it is man's responsibility to use it wisely, preserving the fertility of the soil and conserving the resources of land, water and forests."

Suggestions for observance of the day in both the city and the rural churches are contained in a Rural Life Sunday folder issued by the Committee on Town and Country. An order of service for use in churches, prepared by Rev. Philip H. Steinmetz, of Ashfield, Mass., is included in the folder.

Exchange of pulpits between country and city pastors and the participation of local agricultural organizations in church programs are two of the suggestions in the folder. Quantities may be ordered from Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y.

A Sioux Prayer

GRANDFATHER, *Great Spirit, you have always, and before you nothing has been. There is no one to pray to but you. The star nations all over the heavens are yours, and yours are the grasses of the earth. You are older than all need, older than all pain and prayer.*

Grandfather, Great Spirit, all over the world the faces of living ones are alike. With tenderness have they come up out of the ground. Look upon your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet.

Grandfather, Great Spirit, fill us with the light. Give us the strength to understand and the eyes to see. Teach us to walk the soft earth as relatives to all that live.

Help us, for without you we are nothing.

—From
Indians at Work
Used by permission

Cook School's Original Building

Town & Country Church

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The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

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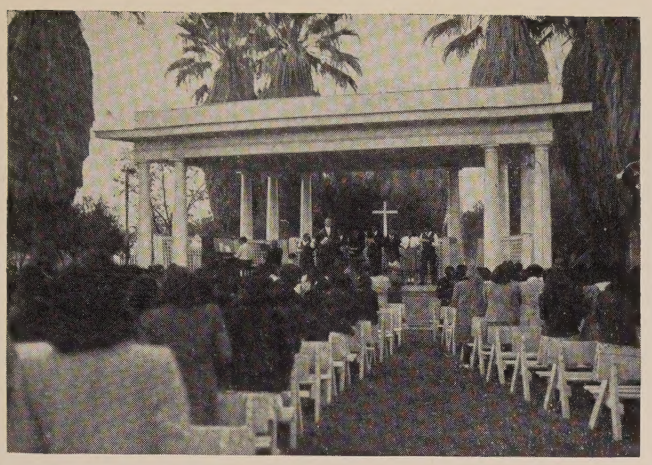


Indian Easter Sunrise Service

Native Leadership Training

G. A. WATERMULDER

• More than three years have passed since we came to Phoenix to take part in the Cook Christian Training School for Indians. For years we had been deeply interested in establishing a native ministry among our Indian people. The United States has over 200 tribes on 161 reservations, and the number of ordained Indian men in all these tribes could be counted almost on the fingers of your two hands. Paternalism, segregation, short-sighted mission policies,—all have no doubt had much to do with it.

Schools to Meet the Situation

In the history of Indian Missions one important fact stands out as a policy of most strategic importance. There are three tribes,—the Pima, the Sioux and the Nez Perce, (there are a few others of minor consequence) that present a remarkable story. All three have, or have had small Bible Training Schools in connection with their development. All three advanced in their church life beyond other tribes. Their advancement, in large part, was due to native leadership, trained in an Indian Bible School adapted to their needs.

To be sure, the doors of our colleges and seminaries are open to Indian men. A few will find their way to these institutions and come back to the reservations, but this is a most uncertain and inadequate provision. It is my profound conviction, based on years of observation and careful study, that our Indian people will need specialized attention for some time to come. They will need special courses, adapted to their needs, and in an atmosphere of complete understanding and sympathy.

The Bible School at Santee, Neb., jointly supported by the Congregational and Presbyterian Churches, was closed years ago, with the result that the large Sioux tribe of some 30,000 Indians is now crying for native pastors, but the supply was cut off when Santee closed.

The private Bible School established by the McBeth Sisters, among the Nez Perce, has had a similar experience. The native pastors there have had a wonderful record, but with the closing of the school, new recruits are not forth-coming and Nez Perce is also beginning to cry for help.

The Cook School

The Cook Bible School, at first established for the Pima tribe by the Presbyterian Church, is the only Indian Bible Institute in the United States. Four years ago it became an interdenominational school for all the tribes, and it is already beginning to fill a tremendous need. The remarkable thing is that only in the Pima tribe, where the Cook School was kept alive, do we now find an active, native ministry, and a continuous flow of young men studying for the ministry. The entire Pima tribe will soon be in the hands of native, ordained ministers.

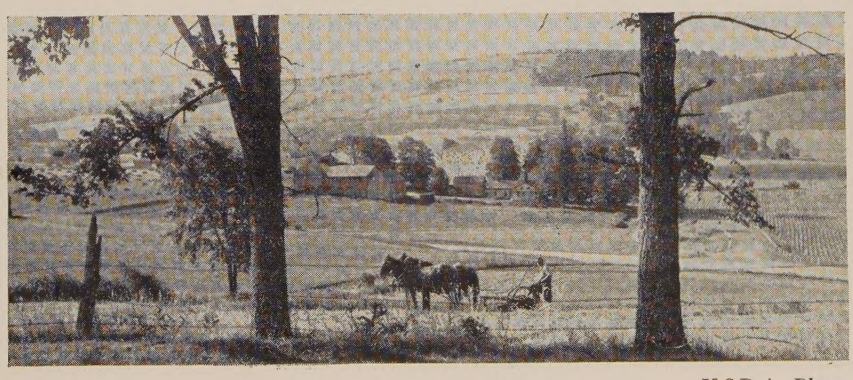
What Cook School is doing today for the Pimas it can do for all tribes. Students are coming from other tribes and from different denominations. They will become the native pastors of their tribes, fired with a zeal to help their people. TRAINED INDIAN MEN FOR INDIAN WORK, is our crying need. Must we continue for decades to come, to send white missionaries to Indian fields? How will the Church evangelize the 53,000 Navajos scattered throughout the states of New Mexico and Arizona, except we train Christian Navajos?

Methodist Rural Church Secretary

• The Methodist Board of Missions and Church Extension has announced the appointment of Rev. Elliott L. Fisher to the position of Superintendent of Town and Country Work.

Mr. Fisher is a native of California, was educated in California, had his pastoral experience in California, and is now closing his work as District Superintendent of the Sacramento-Nevada District.

The Town and Country Committee rejoices that the position left vacant by the resignation of A. J. Walton has been filled, and extends a most cordial welcome to Mr. Fisher as he joins the membership of our Committee.



U.S.D.A. Photo

Rural Youth on the March

DONALD K. McGARRAH

• As in many other churches, the older youth group of the Center Presbyterian Church of Grove City, R. D., Pennsylvania, has lost many members during the past year through induction into the armed forces and through marriage with its accompanying family responsibilities. Fortunately, our church has a Junior Christian Endeavor from which there is a flow of trained boys and girls into the older group. Moreover, a Presbytery-wide Plaque Contest during 1945 helped to augment our group and to weld it into a dependable working force.

Center Church young people have found inspiration and satisfaction and many helpful ideas through their fellowship with more inclusive youth organizations: the United Youth, the Youth Council, the Presbytery Westminster Fellowship, and the County Christian Endeavor. In return for supplying some leadership for these wider enterprises, we have found our own leadership more poised and efficient.

Each year the Center young people provide an Easter Sunrise pageant and program. They repeated their 1945 pageant at a union service in a neighboring community and were thrilled over the fine offering received for mission work. This year, as a change from the usual speaking program on Presbyterian Young Peoples' Sunday, our older youth group dramatized the work of Presbyterian Missions in Alaska.

Responsibility

Our young people often assist in the Sunday evening services by reading the scripture and offering prayer or by providing dramatic skits on prayer, family worship, temperance, stewardship, or missions. At least once a year, they sponsor an evening church service centered about a stereopticon lecture on a denominational mission field. Volunteers from our youth group help to keep the church choir filled, to staff our Vacation Bible School program and to provide recreation for church dinners and picnics.

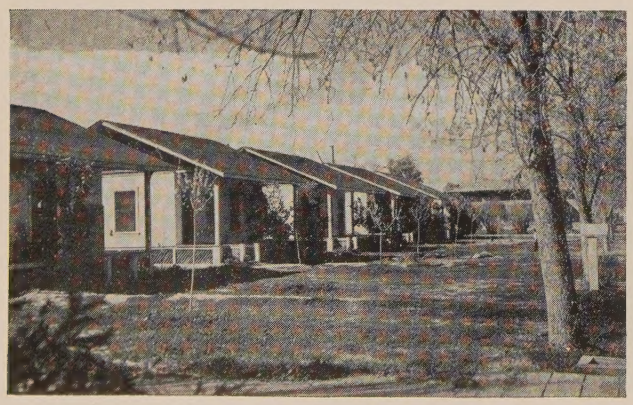
Young people come to fill teaching positions in our Sabbath School by being appointed assistant teachers with responsibility for one Sunday's lesson each month. Recently, the older youth group was combined for six weeks with the Sunday evening service in order to provide two hours each week for a leadership training course on "The Teachings of Jesus." The young people provided a 15 minute worship program between the two sessions each evening and most of them received International Standard credit for the course. To encourage use of additional training opportunities, our youth organizations offer to help bear the expense of some of those who can attend summer conferences.

One of our older girls, who is in college preparing for mission work, took the initiative during the summer vacation to sponsor a community youth night with a guest speaker followed by an inspiring sing around a campfire on the hill above the church.

Our young people have for many years been especially thoughtful as regards all the shutins in our rural community. A short devotional program is given at the homes of shutins at Christmas and Mother's Day, with special features of caroling and the presentation of carnations. The older Christian Endeavor has also assumed responsibility for some of the services at the County Home and has presented various programs at the nearby boys' reform school.

Follow-up

The young people of our church have been faithfully carrying out a number of projects on behalf of our men and women in the service. They have kept an up-to-date address file and have addressed the pastor's monthly news letters and the Upper Rooms too which the church sends to its soldiers. They have held parties for boys leaving for induction and presented them with gifts and the C.E. "Guide For Christian Living." They have written letters to which each C.E. members contributed a paragraph and they have encouraged additional correspondence by providing the congregation with envelopes addressed to each "Soldier of the Week." They supply the candle, representing our faith in God and our men, which is lit each Sabbath. They send Christmas boxes to those on our honor roll, and, in connection with the International C. E. project, they supply comfort kits for sailors on leave away from home.



Student Cottages at Cook

An Indian Migrant Camp

A Priest to the Temple

GEORGE HERBERT

The Parson Praying

• The Country Parson when he is to read divine services composeth himself to all possible reverence, lifting up his heart and hands and eyes, and using all other gestures which may express a hearty and unfeigned devotion. This he doth, first, as being truly touched and amazed with the majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole congregation, whose sins he then bears, and brings with his own to the heavenly altar to be bathed and washed in the sacred laver of Christ's blood. Secondly, as this is the true reason of his inward fear, so he is content to express this outwardly to the utmost of his power; that being first affected himself, he may affect also his people, knowing that no sermon moves them so much to reverence, which they forget again when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable and slow, yet not so slow neither as to let the fervency of the supplicant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides, his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but causing them when they sit, or stand, or kneel, to do all in a straight and steady posture, as attending to what is done in the Church. . . . This is that which the Apostle calls a reasonable service (Romans XII), when we speak not as parrots, without reason, or offer up such sacrifices as they did of old, which was of beasts devoid of reason; but when we use our reason, and apply our powers to the service of Him that gives them. . . .

U.S.D.A. Photo

The Annual Camp Meeting

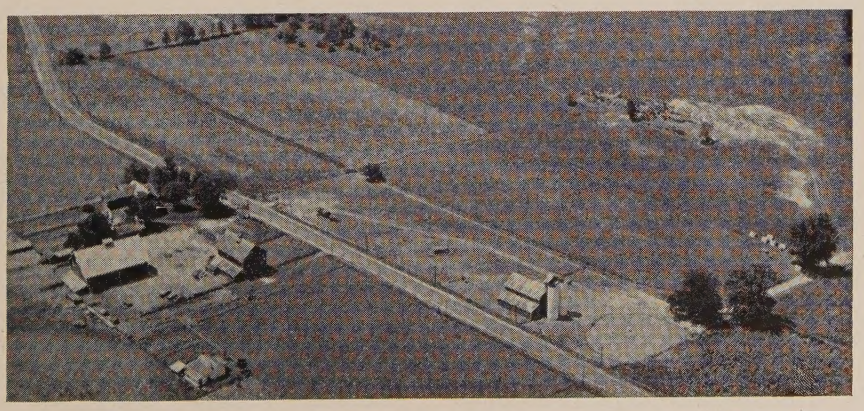
• It is an interesting experience to watch the Pima Indians manage their large annual camp meetings.

For many years it was the responsibility of the white missionary at Sacaton, Arizona to invite a well known minister from some large Eastern Church to preach the sermons for the 10 evangelistic meetings held each October on the desert. Great men in responsible pulpits have accepted these invitations to carry the good news to 1000 or 1500 Indians.

Placid faces, in rapt attention form a thrilling challenge to any preacher. No time limit on sermons prevails, for the Indian comes from many miles to hear 3 services per day of two hours each. Oftimes after the meetings are finished, groups of singers go from camp to camp, and sit around the fire and sing the old gospel songs in Indian and English. This sometimes continues till 3 or 4 A.M.

But now the pale face preachers come no more to preach at these meetings. The Cook Christian Training School has trained the native men to do their own preaching. They carry full responsibility for all the setting up of the camp meeting. They look after the finances, the rations for those who come from afar, the preparing of the tabernacle (made from native Indian materials to seat 1200 or more) and the music from a dozen or more choirs and quartets, with a massed choir of 70 or 80 voices. The horses are looked after by cowboy committees. Other groups prepare fire wood for camp fires. Some organizations feed bachelors, widowers and old people who cannot look after their own cooking wants, and care for the children.

The white men sit in the audience now. The Indians who have been well trained keep the wheels running smoothly in the meetings. Oftentimes reconsecrations and new commitments to Christ number a hundred or more.



U.S.D.A. Photo

Fruits Spiritual

Would you grow gardens in the mind?
Use tools that are tender and kind,
Reaping the fruits spiritual—
Greater than the growth temporal.

—*Rusticus*

Book Review

God Made the Country, by Edward Townsend Booth. Published by Alfred A. Knopf, New York. 1946. $2.50.

The title to this book may be misleading to those who are looking for traditional religious material. What it actually is, is stated on the cover: "Lives of great writers from Hesiod to Tolstoy prove that literature, like life itself, is rooted in the soil of the good earth." The author launches himself upon the task of showing the relation of literature to rural living.

Perhaps the author's conviction is best set forth in this quotation: "Machiavelli, like Xenophon, in exile, slipped off at the end of day his rustic clothes and composed 'a little work, *The Prince';* Tolstoy, at Yasnaya Polyana, wrote *War and Peace* with calloused hands; Carlyle, rusticating at Craigenputtock, wrote *Sartor Resartus* and began his *French Revolution;* Hawthorne, in Lenox, refreshed soul and body in gardening as he wrote *The House of Seven Gables;* Melville farmed at Pittsfield while writing *Moby Dick;* Voltaire bored his correspondents with praises of his cattle and his mechanical seeder; Emerson boasted of pears; Thoreau of his immortal beanfield in Concord."

There is not much about God in the book unless one reads between the lines. Its greatest value is to stimulate those who have the opportunity to seek for that meaning in life which meant so much to these authors of the ages.

Messages from Europe

By Yope Bartels and Philippe Maury
Published by Friendship Press, New York. Price 35c

• A 32-page pamphlet in which a prominent Dutch minister and a French school teacher relate their experiences in the resistance movement against the Nazis as they struggled to keep alive the will to live in freedom. William Keys, American Youth Secretary of the World Council of Churches, adds a final section on "Things to Do." Here is the kind of material youth groups thrive on. It not only stimulates desire but guides action.

Pages of Power

• This little pamphlet can answer a crying need of this day: that of holding the family together. From Sunday through Sunday it suggests a round of things the family can do together. Such suggestions as these, if put into practice, will help to stabilize our society. Address International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois. Price 10c.

Town and Country Ministers' Conference

• The ministers' conference conducted by Dr. Mark Rich at the Northern Baptist Assembly, Green Lake, Wisconsin, January 30 to February 26, produced a most excellent report and summary. There is a very interesting bibliography and a few other significant enclosures. A rural pastor who feels he cannot get away for such a conference could greatly improve his ministry by getting a copy of this conference report and giving it a careful study. Why not write the Rural Church Center, Northern Baptist Assembly, Green Lake, Wisconsin, for a copy?

R.F.D.

• R.F.D. is a monthly paper published by Rev. Laing Sibbet, pastor of Rock Valley Presbyterian Church, Petaluma, California. He says, "This is to be a newspaper for every person in Two Rock Valley, and his friends, regardless of church affiliation. It will include not only church news but also items of interest and value to everyone in the community." There follows four pages of news on belfry fund, farewell party, a wedding, relief needs, Boy Scouts and Camp Fire Girls, the Grange, young people's camp and new church members. Good idea! Don't you think so?

What Peace Can Mean to American Farmers

• Four bulletins, published by the U. S. Department of Agriculture under the general title above, discuss various phases of the problem. Number 562 covers "Post-War Agriculture and Employment." Number 570, "Maintenance of Full Employment." Number 582, "Expansion of Foreign Trade," and Number 589, "Agricultural Policy."

These bulletins can greatly aid farmers in understanding how they are involved in helping to keep the peace. Available at U. S. Government Printing Office, Washington 25, D. C. Price 10c each.

Rise Up and Make Her Great

• A mimeographed pamphlet by this name has come to us from Carlton W. Saywell, Director of Baptist Town and Country Work in Iowa. It has nine brief success stories from as many states: stories of financial advancement, property improvement, more Christian fellowship and better religious education. The pastor looking for ideas should find it highly suggestive. Write Mr. Saywell at 902 Valley Bank Building, Des Moines 9, Iowa.

Correction

• In the February issue, the item entitled, "Bulletins on Church Finance" carried a price list. This list was incorrect. The bulletin, "The Church Farm," sells for 10c a single copy, 5 copies for 40c and 100 copies for $5.00.

The other bulletin, "The Lord's Acre," is being delayed at the binders. A further item will be carried when it is available.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing Town and Country Church are available without charge to any reader.